

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday, November 25. 1707.

I Had not meddled with this Subject now, but that it appears level'd, *first* at the Révolution, and *secondly* at her Majesty's Government; since if this old abdicated Doctrine be granted, they would soon boast over both as Usurpation.

I stated the Case in a late *Miscellanea* on that Subject, to which I refer, and leave this Question to be answer'd at their Leisure, for I suppose they won't make abundance of Haste in it; Whether supposing Monarchy to be the original Government, whether therefore Tyrant Monarchs must not be resisted?

I have advanc'd in former Papers also, that it has been the common Method of Divine Justice in the World to pull down Tyrants, by the Hands of those very People that have been oppress'd by them, and to retaliate

the Murthers and Violences they have committed in the same Manner, they have committed them.

Adonibezec, who had cut off the Fingers and Toes of threescore and ten Kings, by the meer Barbarity of his Nature, and unbounded Insults of his Pride, had the same Punishment appointed him by Heaven's Justice in the very Circumstance of it, *Judges* 1. 7. And no Regard was had to his Royal Dignity and Crown.

Ahab, who spilt the innocent Blood of his Subject *Naboth*, meerly to satisfy the Lust of a Tyrant, in coveting his Inheritance, and cast his murder'd Body out into the Streets to the Dogs, had the Dogs licking his Blood, *perhaps the same Dogs too*, in the very same Place, when Vengeance following his Tyranny, he fled wounded, and dying

dying out of the Battle of *Ramoth-Gilead*, 1 *Kings*, 22. 38. And *Jeſu* was rewarded for the Destruction of that Tyrant and his Houſes.

Haman, a Prince, tho' not a King, and an Inſtrument as well as an Exciter of the Murther of the Captive *Jews*, we find hang'd and all his Sons, on the ſame Gallows he had prepar'd for the Destruction of innocent *Mordecai*.

This would make a good Application to his moſt Chriſtian Maſteſty, and I wiſh he would permit himſelf to read that Scripture in the *51ſt* of *Iſaiab*, v. 1. *Woe unto thee that ſpoileſt: and thou waſt not ſpoiled, and dealeſt treacherouſly, and they dealt not treacherouſly with thee; when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled, and when thou ſhalt make an End to deal treacherouſly, they ſhall deal treacherouſly with thee.*

Shall I deſcend to prophane Hiſtory, and ſhow the Nation's depoſing Tyranny; not a Nation in the World but gives uſeſul Inſtances of the Hand of Divine Juſtice following Tyrants, even by a viſible Stroke of Juſtice, and purſuing them to their Deſtruction, by the very People they have oppreſs'd; nay, this very King of *France* himſelf enjoys the Crown of that Kingdom, by the Power and Valour of that very People, who pulled down the Houſe of *Valois*

for their Cruelty and Perſecution? Shall we ſearch the Judgments of GOD on that bloody Houſe, how their Monſter of Perſecution and Hypocriſie, *Charles IX.* dy'd mad; how *Henry II.* was kill'd by a Wound in the Eye, having promiſed to glut his Eyes with the Blood of his Subjects; how *Henry III.* who baſely murther'd the Duke of *Guife*, by cauſing him to be aſſaſſinated as he went into the Council-Chamber, was afterwards baſely murther'd, being ſtabb'd in his Tent by a *Jacobite* Fryar, after having been declared a Tyrant, and formally depoſed by his People?

Should we ſearch the *Perſian*, *Græcian* and *Roman* Emperors, from *Sardanapalus* down to *Tarquin Julius Caſar*, and afterwards down to *Adolph of Naſſau*? How are the Hiſtories of all thoſe Times full of Inſtances of the miſerable Ends of Tyrants, and Invaders of the Nations Properties?

From the Beginning of Hiſtory it is remarkable, that Nations have all along thought it juſt as well as proper to pull down Oppreſſion; and therefore if it be objected, that this is to put the Sword into the Hand of Subjects to inſult Government, and raiſe that worſt of Crimes, Rebellion—Let me mingle the ſad Story with a little Mirth, as well as Hiſtory, ſome of the Lines I ſuppoſe, the Author may have ſeen before.

When Kings againſt the King of Kings rebel,
And the Crown'd Chriſtian turns an Infidel;
When Mortal Man his Maker once deſies,
We may the Man, tho' not the King, deſpiſe;
The juſt Diſtinction's here exactly ſhown,
Between the Man that wears it, and the Crown.
For if to Blood and Rapine they deſcend,
And by their Right Divine the Crown defend,
Trample on Juſtice, and ſuppreſs the Law,
And think the Crown muſt injur'd Subjects awe;
Nature directs the Nations what to do,
And Nations Nature's Dictates always will purſue:
The Sanction of the Crown's at once transferr'd,
Blood calls for Blood, and Nature will be heard;
The Crown no more can ſuch a Wretch defend,
He's damn'd by Nature's Law, his Reign muſt end:
What tho' by Strength of Hand he keeps the Crown,
He's no more King, tho' he poſſeſs the Throne;
Tyrant and King are vaſtly different things,
We're robb'd by Tyrants, but we are rul'd by Kings;

These may uphold, but *those* o're-turn a State,
That is the Man, and *This* the Magistrate;
 Our Safety must on *this* Distinction rest,
 For *this* we must obey, and *that* we should resist.

If it be ask'd, how the Distinction's known,
 Oppression marks him out, the Nations groan;
 The Laws dispens'd, the Injuries, the Blood,
 Are Languages by all Men understood:
 The Voice of Bondage and Destruction's known,
 And summons all Men to defend their own;
 Freedom's the common Right of all Mankind,
 And they that slight it, leave their Sence behind;
 No Laws of GOD our Properties expose,
 Kings are our Guards, those Freedoms to enclose;
 And they who, what they should defend, invade,
 Forfeit their Office, have their Trust betray'd
 To him, that first employ'd them, shall account,
 As Sovereign Power does Human Power surmount.

Nor that alone; but they that are oppress'd,
 Shall take that Power away, which he possess'd;
 So far shall punish Mischiefs done before,
 As to prevent the willing Wretch from more;
 Shall take the Sovereign Glory from his Head,
 And set up Right to govern in his Stead.

The Laws of Nature dictate to the Sence,
 That all Men claim the Right of Self-Defence;
 Even they that swear a larger Debt to pay,
 Insult their Maker, if they thus obey;
 Subjection's always to be understood,
 Saving the Laws of Nature and of GOD.
 Immortal Power has the superiour Sway,
 This People must observe, and Kings obey;
 If the Crown'd Wretch rebels and fights with Heaven,
 The Voice of Nature speaks, the Signal's given.
 People must never with th' Invader joyn,
 His Crown falls off of Course, his Scepter's vain,
 By whatsoever Right he came to reign.

From this just Cause it always comes to pass,
 Let the Fool Man be ne're so much an Ass;
 The Laws of Nature ne're so much oppress'd,
 The Passive Wretch be ne're so much a Jest;
 The just Dominion of Eternal Right
 Dissolves the Mist at last, and clears his Sight.